Religious Conceptions Underlying Sumerian Proper Names. — By GEORGE A. BARTON, Bryn Mawr College.

In cataloguing the Proper Names in the Haverford Library Collection I was impressed with the amount of Sumerian theology which they expressed. Almost all the religious ideas which underly Semitic proper names can be paralleled in Sumerian.

The following study is based on the names in the Haverford Collection. These tablets, though but four hundred in number, contain so many pay rolls that they are particularly rich in proper names. Nearly 3300 individuals are mentioned in them, while in all the documents from which Huber collected the names for his *Personennamen . . . der Zeit der Könige von Ur und Nisin* there are only about 5100 names. The documents here drawn upon do not, therefore, afford a meager basis for induction. Of course a great many of the names found in the Haverford tablets occur in other documents also, and are found in Huber's list. Before considering the religious ideas of particular names it should be noted that some of the most peculiar and striking of these ideas have not yet been found in names of earlier periods. One searches the name-lists from the reigns of Urkagina and Lugalanda in vain for some of them; though, of course, this is not true of those which express the simpler and more common ideas.

The first fact that impresses one in the study of these names is the popularity of certain deities. For example, the name of the goddess Bau enters as a component part into the names of at least 147 individuals mentioned in these texts; that of Utu, the sun-god, into the names of 64 persons; that of Kal, into 58; that of Galgir into 50; and that of Ningirsu, into 54. This does not show any tendency to monotheism among the Sumerians any more than the popularity of Marduk

and Nabu, as shown in the Proper Names of the Neo-Baby-
lonian empire, implies a tendency to monotheism then.

Among the Sumerians the most common way of showing
devotion by means of a proper name was to call the boy or
girl a "servant" of some deity. Thus 85 different men men-
tioned in this collection bore the name *Ur-dBau.* *Ur*[1] not
only means "servant", but the "consecrated servant" or *qadesh;*
hence the name expressed deep devotion. We find not only
Ur-dBau, but *Ur-dNingirsu, Ur-dEnlil, Ur-aNinâ, Ur-aDu-
muzi,* etc. All the gods were remembered in this way. An-
other form of name almost as popular was to call a boy the
gàl or *gàlu,*[2] i. e., the "man" of such and such a god. Thus
we have *Gàl-dBau* as the name of 28 individuals in these
texts, *Gàl-dNingirsu,* as the name of 31, *Gàl-dNarua,* as the
name of 22, and the other deities are similarly honored.
Girls were in like manner said to be the servants of different
deities by calling them the *gim* or *gime*[3] of some deity. Thus
we have *Gim-dKal, Gim-dNinâ,* etc. Thirty-two different deities
are in these texts honored in this way.

Sometimes, apparently, it was the intention of the parent to
place the child under the protection of any or every deity.
In that case the infant was called *Ur-dingirra, Gàl-dingirra,*
or *Gim-dingirra,* "servant of god", "man of god", or "maid-
servant of god". It is, of course, possible that in these cases
some particular deity was intended, and that the names are
hypocoristica.

Naturally there are also many names which ascribe attri-
butes of various kinds to the gods. The following are a few
examples: *Nin-an-dBa-u,*[4] "Lady of heaven is Bau", sometimes
turned about as *dBa-u-nin-a-an,* "Bau is lady of heaven".
dUtu-mê-ne, "Utu is he", is the statement of another name.
Others are: *dUtu-en-dug,* "Utu is good lord"; *dBa-u-azag-ga,*

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[1] This is the Sumerian equivalent of Semitic names beginning with
Arad, such as *Arad-ilBêl, Arad-ilNusku,* etc.

[2] These are equivalent to Semitic names beginning with *amilu,* such as
Amil-ilMarduk.

[3] These are equivalent to Semitic names beginning with *Amtu,* such
as *Amat-ilBelit.*

[4] References are not given for each of these names. They can be found
by consulting the name list in Part III of the *Haverford Library Col-
lection of Cuneiform Tablets.*

"Bau is brilliant"; *Ba-u-na-e*, "Bau is greatly exalted"; *ᵈBa-u-bar-giš*, "Bau is a great lady"; *Sag-ᵈBa-u-gál*, "Bau is chief", sometimes shortened to *Sag-ᵈBa-u*. Then we have *ᵈUtu-pad-da*, "Utu is bright"; *ᵈNannar-maš-ib*, "Nannar is a mighty prince"; *ᵈUtu-gir-gal*, "Utu is great strength"; *ᵈUtu-gál-ka*, "Utu is for protection"; *ᵈUtu-ušum-gal*, "Utu is the great one"; *ᵈUtu-bar-ra*, "Utu is lord"; and *Utu-si-di*,[1] "Utu is upright" (HLC, II, 68, 33, i, 12). Sometimes a name asserts something of a god: thus *ᵈBa-u-da-mê-a* means "To Bau there is no father"; or, since *a* may mean "son" also, it may mean "Bau has no son".

Another series of names explains the attitude of the gods toward worshippers. Thus *ᵈUtu-ûr-ra* means "Utu is a protector"; *ᵈBa-u-gi-mu*, "Bau is my faithful one" or "my guide"; *Sag-ᵈBa-u-kin*, "The head of Bau turns", apparently toward the worshipper; *ᵈUtu-sag-ga*, "Utu is favorable"; *ᵈNin-gir-su-ni-šag*, "Ningirsu is gracious". Then we have *ᵈBa-u-ni-tum*, "Bau protects"; *ᵈBa-u-ḫe-gál*, "Bau is a rich blessing"; *ᵈUtu-kalam-e*, "Utu is for all"; *ᵈUtu-zi-mu*, "Utu is my life"; *ᵈBa-u-zi-mu*, "Bau is my life"; *ᵈKal-zi-mu*, "Kal is my life"; *ᵈUtu-ki-ram-mê*, "Utu is the one who loves us"; *ᵈKal-e-ba-zi*, "Kal makes him live"; *ᵈŠu-ba-ni*, "Šu created him"; *ᵈÛr-zib-apin*, "The foundation-god places the foundation"; *ᵈBa-u-egir*, "Bau is behind"; *ᵈEn-zu-egir-šu*, "Enzu is behind the hand"; *ᵈNannar-maš-egir*, "Nannar is behind the prince"; *ᵈKal-ama-mu*, "Kal is my mother" or "my love"; *ᵈNin-marᵏⁱ-a-igi-dù*, "Ninmar lifts up the eyes"; *ᵈNin-marᵏⁱ-maḫ-kal-la*, "Ninmar exalts the humble man"; *ᵈBa-u-lugal-gi-gi*, "Bau is faithful queen", or "queen of the faithful"; *ᵈBa-u-tur-gid*, "Bau makes the short tall"; *Ka-ᵈBa-u-dù*, "The word of Bau exalts".

Several names are formed on the analogy of the Biblical Micah (מִיכָיְהוּ, "who is like Yahu?") and Michael (מִיכָאֵל, "who is like God?"). Thus we have *A-ba-ᵈNin-gir-su-kim*, "Who is like Ningirsu?" and *A-ba-ᵈDun-gi-kim*, "Who is like the god Dungi?" The question is sometimes shortened by leaving the *kim* = "like" to be understood, as in *A-ba-ᵈEn-ki*, "Who is like Enki?" and *A-ba-ᵈNin-gir-su*.

Sometimes the name is a prayer, as *ᵈUtu-ḫa-rug*, "May Utu increase!"; *ᵈIninni-ḫa-zal*, "May Ininni be great!" Gu (or)

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[1] Erroneously read in my name-list *ᵈUtu-sik-ki*.

Ka-ᵈBa-u-ma, "Speak, O Bau, the name"; *ᵈIninni-zi-zi,* "O
Ininni, give life!" [1]   Sometimes the name alludes to the atti-
tude of a god to the general welfare, as *ᵈUtu-uru-na,* "Utu
exalts the city"[2]; *ᵈKal-uru-na,* "Kal exalts the city". The
name *ᵈBa-u-uru* is probably of the same meaning, only the
na has been omitted. In the same class belongs the name
ᵈSig-kam-pa-te-si, "The wool-god the Patesi cultivates".

Sometimes a name expresses the intercession of one god
with another. Thus *ᵈNin-gir-su-zid-da-šagišše-ᵈNina-ta* means
"Ningirsu brings the blessing from Nina".

Sometimes it expresses the aid which one god gives another;
this is the case in the name *Ur-ᵈKal-ma-du-ᵈNa-ru-a,* in which
the *du* might also be read *gin* or *gub,* and which means "Ser-
vant of Kal, who brings (or establishes) Narua".

Another series of names indicates a tendency to fuse deities
together. Thus we have *Ur-ᵈUtu-nigin-ᵈNin-gir-su,* "Servant
of Utu (who is) the totality of Ningirsu"; *Ur-ᵈBa-u-ᵈŠur-mê,*
"Servant of Bau (who is) the god Shur"; *Ur-ᵈIš-ᵈBa-u,* "Ser-
vant of Ish (who is) Bau"; *Gâl-ᵈUr-ᵈAšaru,* Man of Ur (who
is) Asharu". It must be said, however, that this tendency has
not gone far.

The deification of Dungi and Bur-Sin left its traces in the
proper names of the period. Thus we have *Ur-ᵈBur-ᵈEn-zu,*
"Servant of Bur-Sin" and *ᵈDun-gi-iši-ᵈUmun-gal,* "The divine
Dungi is the mountain of the great divine lord".

The names compounded with Dungi are especially lauda-
tory. For example, one man bore the name *ᵈNin-gir-su-a-taḫ-
ᵈDun-gi,* "Ningirsu is the helper of the god Dungi"; another,
the name *ᵈDun-gi-uru-mu,* "The god Dungi is my city"[3] — a
sentiment not unlike that of Ps. 90 [1]: "Lord, thou hast been
our dwelling place".

Another bore the name *ᵈDun-gi-nitaḫ-gin,* "The god Dungi
increases men", or "weighs men". Still another was called
Tab-ᵈDun-gi-ᵈNannar, "The god Dungi is equal to Nannar".

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    [1] Which might also be translated "Ininni is life".
    [2] *Na* is here taken in the sense of *elû* (cf. Barton, *Origin of Babylo-
nian Writing,* no. 71⁵). It might be taken as the suffix (no. 71¹²): the
name would then become "Utu is his city". In that case these names
would be of the type of *ᵈDun-gi-uru-mu,* mentioned below.
    [3] Perhaps the *mu* here means "be high" (Barton, *op. cit.* no, 62¹⁹), in
which case this name would belong to the class of *ᵈUtu-uru-na.*

One pay roll (HLC, 10; cf. II, 53) contains no less than ten men, into whose names Dungi as a god entered as an element. Four of these were sons of a certain *Ba-ba-a.* They were *Gàl-ᵈDun-gi,* "Man of Dungi"; *ᵈDun-gi-ḫe-gàl,* "The god Dungi is a great blessing"; *ᵈDun-gi-ra-kalam-ma,* "the people are for the god Dungi"; and *ᵈDun-gi-kalam-ma-ḫi-li-bi,* "The god Dungi — the people are his delight". Three others, the name of whose father is lost, were *ᵈDun-gi-a-du-kalam-ma,* "The god Dungi is the prince of the people"; *ᵈDun-gi-à-nitaḫ,* "The god Dungi is the reward of men"; *ᵈDun-gi-ki-ḫar-sag,* "The god Dungi is like a mountain", or "inhabits a mountain". A certain *A-tu* mentioned in the same tablet named his son *Ka-ᵈDun-gi-ib-ta-ê,* "The word of the god Dungi goes forth from him"; while another named *Lugal-gal-ušum* named his two sons, *Ama-ᵈDun-gi-e-ᵈUr-ru,* "The mother of the god Dungi is the goddess Urru"; and *ᵈDun-gi-u-nam-ti,* "The god Dungi is the food of life". Could laudation of a living monarch go further? It is a rare collection of sychophantic praise to be collected in one pay roll! One wonders whether this group of men were especially favored by the king.

There is one name which is peculiar. It is *Šag-gar-zu-erim,* "In the midst of thy food is a slave". It is probably addressed to a god, and indicates that the bearer is among the devotees of the deity from whose bounty he lives. Either the parent who gave this name had a sense of humor or he was a literalist as utterly lacking humor as some of the Puritans who gave their children names consisting of long sentences.

One name is puzzling. I have read it *Išib-ur-sal,* "The priest is a man-woman". *Ur* may have the meaning "dog" = "Sodomite" as in Deut. 23, 19, in which case the name would mean "The priest is a female dog", or "is a bitch"! The term *ur-sal* is probably of similar significance to the *sal-zikru* of the code of Hammurapi, which occurs in §§ 178, 180, etc., and designates a class of women devoted to a god.

Twelve years ago the writer claimed on the ground of the character of the deities and the mythology that the substratum of the civilization of southern Babylonia was Semitic.[1] Later Eduard Meyer[2] adduced more convincing proof of this

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[1] *Semitic Origins,* 1902, 195 ff.
[2] *Sumerier und Semiten in Babylonien,* 1906.

from the evidence of the art, showing that the gods of the Sumerians in southern Babylonia were fashioned after the models of Semitic culture and that therefore the Semites must have been first in the country. The evidence of these proper names adds another bit of proof which tends to establish the same position. It is hardly possible that so many names should correspond to Semitic models — models which are found all over the Semitic area — had not the Semites been in Babylonia first. If the gods worshipped there by the Sumerians were Semitic, and the Semites formed the bulk of the population, this phenomenon is explicable, but on any other hypothesis it is very difficult to explain.